UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 151. [Vol. XIII.—4] April, 1916. ONE PENNY.

Rev. A. W. FOX, M.A.,

TODMORDEN.

The Rev. A. W. Fox, M.A., is a son of the late Rev. George Fox, formerly of Park Lane, near Wigan, and was educated for the Unitarian ministry at Manchester New College, London, 1886-89, after taking his degree course at Cambridge University, Christ's College, 1883-86, B.A. 1885, Dr. Williams' Scholar 1887-89, M.A. 1892. He became minister Free Christian Church, Longsight, Manchester, 1889-94; Altrincham, 1894-97; and settled as minister of the Todmorden Unitarian Church in 1898, where he has laboured with much acceptance from that time on. Mr. Fox has for some years been one of the examiners and visitors of the Unitarian Home Missionary College; he has long been a member of the Manchester Literary Club, and is now its honoured President; for some years conducted a Bible class for Sunday School teachers in Todmorden, attended by teachers of different denominations; is the author of several books including "The Practical Teaching of Jesus of Nazareth" in two volumes, the first as found in "Matthew" and the second as in "Luke"; six studies of "Tennyson's 'Idylls of the King'"; and a "History of Bachelors." He is a frequent contributor to periodical and denominational literature, is an able preacher and speaker, and has engaged actively in various kinds of work in the public life of Todmorden.

Eternal Love.

What if this present were the world's last night?
Mark in my heart, O Soul, where thou dost dwell,
The picture of Christ crucified, and tell
Whether that countenance can thee affright,
Tears in his eyes quench the amazing light,
Blood fills his frowns, which from his pierc'd head fell.
And can that tongue adjudge thee unto hell,
Which pray'd forgiveness for his foes' fierce spite?
No, no; but as in my idolatrie
I said to all my profane mistresses,
Beauty of pity, foulness only is
A signe of rigour; so I say to thee,
To wicked spirits are horrid shapes assign'd
This beauteous form assures a piteous mind.

—John Donne.

Aspirations.

We all may be
The Saviours of the world, if we believe
In the Divinity which dwells in us,
And worship it, and nail our grosser selves,
Our tempers, greeds, and our unworthy aims,
Upon the Cross.

—E. W. Wilcox.

The woe of our day is that Jesus has been crucified afresh and that once again his disciples have fled. The world with its lust of power and in its unfaith in love mocks the Nazarene and them who seek to incarnate a kingdom not of this world. But the prophetic spirit is not dead. In these hearts of ours we must enact the Kingdom of our God.—Prof. F. A. Christie.

PRAYER: O Lord our God, for all who have sacrificed themselves through love of thy righteousness we thank thee; for the crucified Jesus; for the glorious company of martyrs; for the brave warriors who prefer to die rather than submit to dishonour and the tyranny of evil. May we, O Lord be worthy of them, by serving thee and thy truth in self-sacrificing labour to establish Justice upon the thrones of the world, and to make it thy Kingdom.—Amen.

Unitarian Catechism.

FOR SUNDAY SCHOOLS.

[The following catechism is for use at the desk of the Superintendent of the Sunday School, who reads out the question in each case, the whole school responding by repeating the answer. The references in brackets are only given as information and of course are not for repetition.]

1. Question: What is our Religion?

Answer: It is the religion taught by Jesus, and we call it—Unitarian Christianity.

2. Q: What does it teach about God?

A: It teaches the Unity of God, for Jesus said, "The Lord our God is one Lord" (Mark xii., 29; John xvii., 3); "When ye pray, say, Our Father" (Luke xi., 2); "The true worshippers shall worship the Father" (John iv., 23).

3. Q: What else does it teach about God?

A: That he loves all alike, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. v., 45; Luke vi., 35).

4. Q: What more does it tell us of his love?

A: That he is like a good shepherd who "goes after that which is lost until he finds it" (Luke xv., 4, 32); and that he will never refuse to welcome the prodigal home again.

5. Q: Is God the Father of all mankind?

A: Yes, for Jesus taught his disciples to say "Our Father" (Matt. vi., 9), and declared, "One is your Father which is in heaven" and "all ye are brethren" (Matt. xxiii., 8-9).

6. Q: What more did Jesus teach concerning the Brotherhood, or Unity, of man?

A: That all men belong to each other, that good done to one is done to all, "for inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. xxv., 40).

7. Q: What do the Scriptures say of Jesus?

A: That he was "a man who told the truth" (John viii., 40); "a man approved of God" (Acts ii., 22); "a prophet mighty in deed and word" (Luke xxiv., 19); "an example" (John xiii., 15; I. Peter ii., 21), that we "should follow" (Matt. ix., 9.)

8. Q: What did he teach about salvation?

A: That we must "seek first the Kingdom of God and his righteousness" (Matt. vi., 33); that it is not by saying, Lord, Lord, that we shall enter the kingdom of heaven, but by doing the will of our Father which is in heaven (Matt. vii., 21); and that it is not his will that one should perish (Matt. xviii., 14).

9. Q: What did Jesus say about heaven?

A: That heaven is the kingdom of God within (Luke xvii., 21); that it grows from within outward like the little seed and the leaven in the meal (Matt. xiii., 31-33); that it is a treasure which if we seek we shall surely find (Matt. xiii., 44-45).

10. Q: What should we live for?

A: That we may become perfect, for Jesus said "Ye shall be perfect as your heavenly Father is perfect" (Matt. v., 48).

11. Q: How can we attain to the perfect life?

A: By loving God with our heart and mind, and soul and strength, and our neighbour as ourself (Luke x., 25-27).

12. Q: Will our growth in the perfect life come to an end?

A: Never; for as Jesus said, the body may be killed, but it is not possible to kill the soul (Matt. x., 28); both in this life and afterwards there will be improvement while there is anything covered and waiting to be revealed, or hidden, but destined to be known (10, 26); and thus there will be "progress upward and onward for ever."

It will be seen that this Catechism inculcates the main doctrines of Unitarian Christianity: (1) The Unity and Fatherhood of God; (2) The Brotherhood —or Unity—of man; (3) The Leadership of Jesus; (4) Salvation by character; and (5) Progress upward and onward for ever; with something definite about heaven and the purpose of life. Both in the family circle and in the Sunday School it is important that children should not be left without guidance in the attainment of a definite religious faith. Some such catechism as this will enable parents, guardians and teachers to equip the minds of young people with ideas and principles to live by, such as will help them in life's duties and sustain them in the face of death. Many a youth on life's battlefield would be better equipped if possessed of a faith like this, and would find comfort and inspiration in it. It is an imperative duty that some such provision be made for the help and guidance of every child. If left without such help young people go adrift like a ship without a rudder, tossed to and fro on life's troubled sea by every wind of doctrine, or of changing influences, that blows. People who hesitate to give a "bias" to young minds will soon find that a bias is given by dangerous influences from which the young need to be protected. A right bias given to the young plant will make its perfect development possible, whereas neglected it becomes overrun and dwarfed with weeds, and itself a weed. To run well in a race requires training, and in the race in the journey of life as much as in any. Happy are they who can face the world with definite religious convictions inspired by a living Faith. Thousands are wretched for lack of such advantages and comparatively useless to the world in consequence, and they owe it largely if not entirely to neglect in their childhood and early youth. Parents, guardians and teachers who leave these momentous matters unattended to, have much more to answer for than they know. Such sins of omission are amongst the most grievous and they bring a fearful judgment upon those who are guilty. A simple catechism such as that here provided, fixed indelibly upon the child's memory by frequent repetition at home or at school, or both, gives something of lasting value for the young mind to lay hold of. We are our brother's keeper in many ways we know not of. We are our children's keepers by the ordering of Providence. Let us see to it that our care for them shall be to their lasting ad-

vantage and fruitful to them in the highest blessing.

One Sunday School has already asked the Editor to get this catechism printed for its use. We propose to reprint it in leaflet form suitable and convenient for pasting in Sunday School Hymn Books, and also upon cloth backed card for separate use. But before doing this we invite suggestions and opinions upon the course now mentioned. Post card opinions or letters should be addressed to the Editor, 13, Victoria Avenue, Brierfield, Lancashire.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harcourt Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "OUR MANUAL" (1).

It is a saddening reflection that we members of the Liberal Christian Churches are more than a little afraid of religion. "True, 'tis a pity; pity 'tis 'tis true." Concerning matters of public and private morality and the application of reason to theology, we have little to be ashamed of. Here, we are on familiar ground. But touching worship, prayer and things of the spirit, so many of us are either ignorant or indifferent that we have little to be proud of Small wonder we tremble and feel ill at ease in the presence of spiritually minded people. Here we are more like outsiders or even trespassers.

Why we are so this is not the place to inquire; that we should cease to be so we here dare to assert. If we are to survive as a religious community nothing that will help must be left untried.

The writer of this column is a firm believer in the Guild idea. He is convinced that no institution is better fitted than the Guild to bring about that religious revival which is imperative if our churches are not to die out altogether.

The Guild, however, must be a real Guild—a fellowship of souls devoted not only to works of mercy, utility and pleasure, but to definite religious aspiration. If a Guild is content to pursue social or literary or even philanthropic interests, it will not merely become as spiritually important as the average congregation, but will increase the momentum of that downgrade movement which is such a deplorable feature of our church life. This is not carping criticism but a frank admission that things are far from well with us. What then can the Guild do to redeem the churches from spiritual decay and save them from possible death? It can be true to the first principle of the Guild movement; that is, it can foster the religious life of its members. How? By more frequent devotional meetings. Some Guilds hold such meetings but once a quarter. One Guild, we believe, meets for worship only once a year, which is about as wise as trying to keep the body well and fit on one meal per week. A monthly devotional meeting is a vast improvement on this; but the Guild that is to bring into our churches the spiritual spring-time must meet for worship every week.

And this is where our manual comes in. Having cultivated the gifts of utterance and prayer, Methodists or Baptists could dispense with such an aid; but for religious liberals who desire to worship, our manual is a boon and a treasure. And what is the manual? Briefly, it is a liturgy and hymn-book for common worship, a prayer-book for special occasions, and a little hand-book of private devotion. How valuable such a compendium could be to such spiritually timorous and untrained folk as we usually are may be seen at once by those who are not entirely blind to the imperative needs of our Liberal Christian movement.

Next month we propose to give an analysis of its contents, and to show how it may be used so to deepen the spiritual life of Guild members that they shall become the pioneers and heralds of that new day on which our churches shall really begin to live the life that is hid with Christ in God. H. F. S.

At the annual meeting of the Midland Christian Union of Unitarians held at Birmingham, Mar. 13th, Rev. B. H. Streeter, Canon of Hereford, delivered an address on "The Divinity of Christ in its bearing on the Problem of Evil"; Canon, the Hon. J. G. Adderley, also spoke.

A picture of an old Aberdeen bridge painted by the Rev. Lucking Tavener, was presented to the Aberdeen Public Library, March 9th, by Mr. Simon McLeod.

Over 80 members and scholars of Unity Church, Bolton, have enlisted in the army three having been killed in France.

The Rev. W. C. Hall, M.A., of Northampton, our respected contributor, has been presented with a wallet containing a substantial sum in Treasury Notes by the members of his church in token of appreciation and affection.

Further enlistments of Unitarians in the Forces, include, Bury, Bank-street, 1 (additional), Chesham, 2; Leeds, Mill Hill, 1 (additional),; London, Essex Church (additional), 6; Islington (additional) 1; Luton (additional), 1; Newcastle-on-Tyne (additional) 1; Rochdale (additional) 9.

The Rev. T. P. Spedding, Missionary Agent of the B. and F. Unitarian Association, has been doing effective work in Home Camps where he has visited Unitarian recruits and conducted services.

The Sheffield Unitarian War Distress Effort has now supplied a total of 3,895 garments to Army and Navy and hospitals.

The Stannington Ladies Guild has produced nearly 200 articles of clothing for the Sheffield War Distress Effort.

Great Books of Devotion.

By Rev. William C. Hall, M.A.

IV.—THEOLOGIA GERMANICA.

This little book, one of the good things that have come out of Germany, was translated into English by Miss Susanna Winkworth in 1854. It was popular in its own land generations before, in an edition which Luther published in 1516. It was one of Luther's favourite books, and he said of it that no book, except the Bible and Augustine's "Confessions,' had ever come into his hands whence he had learnt, or would wish to have learnt, more of what God, and Christ, and man and all things are.

The name of the author is unknown, but it is known that he belonged to the Gottesfreunde, or "Friends of God," who probably described themselves according to the words of Jesus: "Henceforth I call you not servants . . . but I have called you friends; for all things that I have heard of my Father I have made known unto you." They lived in times of political and religious dissension, and amid the terrors of the Black Death which compelled men to seek a peace which could not be found on earth, in intercourse with a higher world. Miss Winkworth says: "Destitute of help and comfort and guidance from man, they took refuge in God, and finding that to them He had proved 'a present help in time of trouble,' 'as the shadow of a great rock in a weary land,' they tried to bring their fellow-men to believe and partake in a life raised above the troubles of this world. They desired to show them that that Eternal Life and enduring peace which Christ had promised to His disciples was, of a truth, to be found by the way which He had pointed out—by a living union with Him and the Father who had sent Him."

The book opens with the words of St. Paul, "When that which is perfect is come, then that which is in part shall be done away." "The perfect" is God, "who hath comprehended and included all things in Himself." He is the ultimate fact of all creation and life, the substance, or under-standing reality, which gives them reality. "That which is in part" is "the I, the self, the mine." So long as we think of self the Perfect is unknown to us; the Perfect is known when I, the self, the mine are done away. Who will say that the spirit of this interpretation is wrong? It tells of that self-renunciation, submission, and acknowledgement of God which all true religion inculcates.

Sin is essentially selfishness — a discovery which was not made by the so-called "New Theology." "Sin is nought else but that the creature turneth away from the unchangeable good and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect to 'that which is in part' and imperfect, and most often to itself."

Man is redeemed from sin by three processes, generally known among mystics as "the ladder of perfection": (1) by purification, i.e., by contrition and sorrow for sin, full confession, and hearty amendment; (2) by enlightening, i.e., by the eschewal of sin, the practice of virtue and good works, and the willing endurance of all manner of temptation and trials; (3) by union with God, i.e., by pureness and singleness of heart, love, and the contemplation of God, the Creator of all things.

The book has many a clear word of religion to speak. The theology it sets forth is not a system but simply the expression of faith in God and desire to be one with Him. It is a book on which many a heart, bared before the distresses of life, can rest, to receive not a little comfort and peace.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

April 2. Chambers, under this day, gives a memoir of Arthur, eldest son of Henry VII., who died on it in 1502; and an account of the game of Pall Mall, noticed in Pepys's Diary on April 2, 1661.

It was the birthday of Bernardine Ochinus in 1487 (see Wallace's Anti-Trinitarian Biography II., 44, and the "Unitarian Monthly" for April, 1911). The Racovian Catechism was ordered to be burnt in London on April 2, 1652 (Wallace, I., 116). It saw the death of John Howe in 1705 (see Skeats History of the Free Churches, 82, 134); and of Richard Cobden in 1865 (Self Help, c. 1). Nelson's attack on Copenhagen took place on April 2, 1801; and on this day in 1556 John Hullier, a minister, was burnt at Cambridge (see Foxe's Book of Martyrs, VIII., 131, 378).

The Rev. Thomas Lethbridge Marshall was born on April 2, 1825. His name is in this year's list of living ministers. Also Napoleon I. was married to the Archduchess Maria Louisa at Paris on April 2, 1810.

Under April 9 Chambers gives memoirs of three notables, who died upon it, namely Edward IV. in 1483, William Earl of Craven in 1697, and Gabrielle d'Estrees in 1599. Another notable who died thereon was Francis Bacon in 1626, commonly known as Lord Bacon, having been created Viscount of S. Albans. Simon, Lord Lovat, was beheaded on April 9, 1747, at the age of 80, on a charge of complicity in the Jacobite rising in 1745. In 1770 the deposition of the King of Poland was announced on this day; as a preliminary to the partition of his kingdom. William Nichol was burnt at Haverford West on April 9, 1558 (Foxe VIII, 462).

It was also the birthday of John Prior Estlin in 1747; and the death day of Richard Price in 1791; and of Charles Beard in 1888. These three were ministers. Some particulars of them are given in the "Christian Life" of April 4, 1914.

Under April 16 Chambers gives an account of the battle of Culloden, fought on this day in 1746; and memoirs of two ladies who died upon it, namely, Aphra Behn in 1689, a poet and author, and Madame Tussaud, in 1850, originator of the wax-works which bear her name. The same book gives on this day the birth of Sir Hans Sloane in 1660, and the death

of Buffon in 1788, both naturalists. Smiles Self Help, chap. 11, gives an account of Alexis-Charles-Henri Clerel de Tocqueville, who died on April 16, 1857. And we read that Luther appeared before the Diet of Worms on April 16, 1521.

The "Christian Life" of 1914 tells us that Henry Enfield, town clerk of Nottingham, died on April 16 1845; and the Free Christian Church at Richmond was opened on this day in 1896.

April 23 is S. George's day (see the "Unitarian Monthly" for May, 1911). Chambers also gives an account of the supposed origin of the saint; and a memoir of William Shakespeare, who died on April 23, 1616; and a notice of Henry Clifford, who died on the same day in 1523; and mentions the deaths on this day of William Wordsworth, the poet, in 1850, and the Count de Volney in 1820. We may add to these that Cervantes, the author of Don Quixote, died on April 23, 1616.

The "Christian Life" of 1914 tells us that Dean Row Chapel, Manchester, was re-opened on April 23, 1845; and it marks the day with the births of Joseph Thaxter in 1742, and the Rev. Owen Evans, of Cefncoed, in 1808; and the deaths of the Rev. Charles Winter in 1773, the Rev. Timothy Priestley in 1814, and the Rev. William Arthur Jones, of Taunton, in 1873.

April 23 is Easter Sunday this year. It is only two days short of the latest date on which Easter can fall under the present system. It would be a practical convenience if Good Friday could be made the first Friday after the 14th of April in every year; and that day would best represent the 15th of the Jewish Nisan.

Other events of April 23 are: 1685, James II crowned; 1702, Anne crowned; 1763, No. 45 of the "North Briton" published by John Wilkes.

Under April 30 Chambers gives a notice of Bayard, who was killed on it in 1524, and is known as Le Chevalier sans peur et sans reproche. It is also marked with the birth in 1662 of Queen Mary, the wife of William III.; and the deaths of Lucan, the Roman poet, in A.D. 65; of Tilly, the Imperialist general, in 1632; of Samuel Maunder, educational author, in 1849; of James Montgomery, the poet, in 1854; of David Livingstone, the African explorer, in 1873 (see Skeats, p. 657); and of the Rev. John Edmondson Manning in 1910. Lord Avebury, better known as Sir John Lubbock, was born on April 30, 1834. The battle of Fontenoy took place on this day April 30 in England (o s.) and May 11 in France (n. s.) in 1745; and the preliminaries of the Peace of Aix-la-Chapelle were signed on it in 1748. According to the author of the life of Latimer (p. 148) James Bainham suffered martyrdom on this day in 1532; but Foxe gives May 1 as the date (IV. 705). On April 30, 1636, Charles I. by proclamation forbad Presbyterians to emigrate, and thus stopped Oliver Cromwell from leaving England. On the same day in 1763 John Wilkes was arrested under a general warrant, which was afterwards held to be illegal.

[In last issue under March 26th, the Crucifixion was printed as on March 28th by mistake.]

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

TEMPERANCE AND PUBLIC HEALTH.

(By Dr. A. A. HILL, Stoke-on-Trent.)

There was a great fuss being made just now in the Press and in public meetings about child-welfare; but little or no mention was made of the biggest obstacle to all that made for the permanent health and happiness of the children. The real skeleton was most carefully concealed in the proverbial cupboard, and any old scarecrow took its place.

As certifying and factory surgeon in a large industrial centre, he examined annually more than a thousand children before they began work, and he confidently asserted that the offspring of drinking parents could be spotted just as easily as Sir Frederick Treves's "boozers" who fell out in the march to Ladysmith. All over the kingdom the hateful Juggernaut rolled on, destroying and, like Moloch, drowning its thousands of the youngest and fairest of the race. National health, which was to-day more than ever the national wealth, could never be maintained at a satisfactory level while strong drink stayed enthroned as the pillar of respectability. The doctors must bear a large share of the blame for ordering it for their patients; clergy and ministers, too, did not speak out as fearlessly as they should on this important topic. They were conspicuous by their absence from Band of Hope gatherings. The Church had a magnificent opportunity when the Royal pledge was announced, but—with all regret he said it—the pulpit gave only a very moderate support to the pew.

It was to be remembered that the difficult problems to be settled after the war would be in the hands of the potential fathers and mothers who were the children of to-day. Let them see to it that as Temperance workers they did all they could to ensure that the children might grow up to maturity unsullied and undefiled by the most destructive of our social poisons.—(From a speech.)

AT WAR: A CONTRAST.

In all wars between nations, no matter how righteous the cause, every step of the campaign is marked by maimed and slaughtered bodies, ruined homes, shattered trade, decimated families, starving and orphaned children. Disease and death follow every attack.

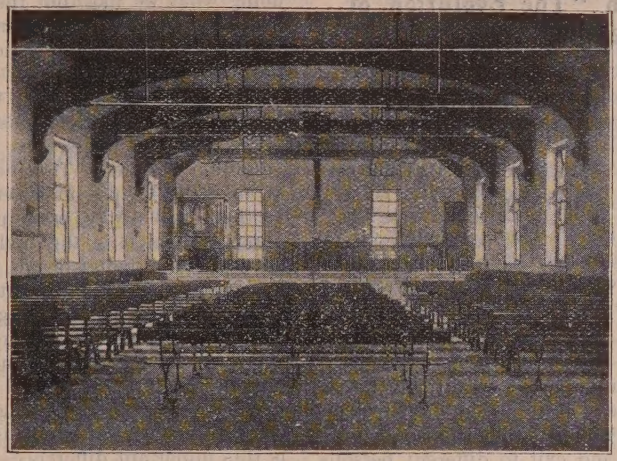
But the Temperance campaign at every advance means more health, happier homes, better-fed and better-cared-for children, re-united families, increased spending power, and more trade.

Even in bad times it is not the abstainer who suffers most. His abstinence enables him to endure longer and to stand where drinkers succumb. In times of stress and hardship the intemperate suffer first and most acutely.

TODMORDEN CHURCH AND SCHOOL.

TODMORDEN UNITARIAN CHURCH.

The Unitarian Church in Todmorden owes its origin to the preaching of the Rev. Joseph Cooke, of Rochdale, who was turned out of the Wesleyan body for heresy in 1906. Owing to his work the congregations at Newchurch, Padiham, and Clover-street, Rochdale, to a large extent had their beginning. In 1818 the Rev. Richard Wright visited Todmorden; from that date services were held occasionally during the next four years. In 1823 it was decided to purchase ground and build a Unitarian Meeting House. On June 6th, 1824, the old chapel was opened, the preachers being Dr. Phillips, of Sheffield; Rev. W. Stevens, and Rev. George Harris, of Bolton. In 1828 debt pressed heavily upon the congregation, and the same year Mr. John Fielden, of Dawson Weir, bought the chapel and undertook all responsibilities for its maintenance. Until his death in 1849 this distinguished man, known as "Honest John Fielden," the Radical member for Oldham, to whose untiring energy the passing of the Ten Hours Bill was almost entirely due, was an active worker in the Sunday School and in the affairs of the congregation. His sons carried on the tradition of their father. Indeed, the cause grew so greatly that in 1865 a larger building was needed. In that year the three brothers, Samuel, John, and Joshua Fielden, holding their father's faith and being members of the congregation, resolved to convert the chapel into a school and to build a new church to take its place "for the worship of one God the Father, and for the instruction in the simple teachings of Jesus Christ, as opposed to such traditional doctrines as those of original sin and eternal punishment." The foundation stone was laid by the late Samuel Fielden, of Centre Vale, on December 23rd, 1865, and the building was finished in April, 1869. Its entire cost was borne by the three brothers, who further provided a handsome endowment for the maintenance of the fabric and for the preservation of public worship. This magnificent church, testifying alike to the memory of a worthy father and the piety of his sons, was first opened for public worship on Wednesday, April 7th, 1869, by the Rev. William Gaskell, M.A., of Manchester, in the presence of a crowded congregation. It is one of the finest places of worship in the denomination, and is of exquisite workmanship throughout. Amongst the list of ministers one name stands out conspicuously, that



TODMORDEN SCHOOL INTERIOR.

of the Rev. Lindsey Taplin, who earned undying affection from his own congregation and reverence from the town. A memorial to him stands near the Town Hall in the shape of a drinking fountain. In April, 1897, a grand bazaar was held in the Town Hall to provide increased accommodation for the needs of the Sunday School. The net sum of over £920 was raised. On June 17th, 1899, Rev. S. A. Steinthal laid the memorial stone of the new building, which was dedicated to the memory of "Samuel, John, and Joshua Fielden, constant benefactors of the Unitarian Church and School." On March 31st, 1900, Sir Edwin Durning-Lawrence, Bart., M.P., opened the new building. On that day the preacher was Principal Gordon, of Manchester. On the Sunday the preachers were the Rev. S. A. Steinthal and the minister. Since then the school premises have been three times decorated and the young men's classroom enlarged. The members of the church and school and the minister take their parts in the social and religious movements of the town. The Sunday School has always been to the fore in educational and other movements. Long before Government took up the matter "science classes" were held in it and largely attended. List of ministers: W. Stevens, 1823-1824; Noah Jones, 1824-1827; Thomas Stewart, 1827-1830; George White, 1830-1833; W. Marriott, 1833-1835; James Cook, 1835-1837; James Taylor, 1837-1851; Brooke Herford, 1851-1854; Lindsey Taplin, M.A., 1855-1880; James Black, M.A., 1881-1886; A. B. Camm, 1886-1888; R. H. Lambley, B.A., 1887-1888; Edward Parry, B.A., 1889-1898; Arthur W. Fox, M.A., 1898—.

Anecdotes and Illustrations.

JOSIAH WEDGWOOD.

The founder of the English art of pottery, Josiah Wedgwood was born in Burslem in 1730. By the time that he died, sixty-four years afterwards, the pottery industry had become completely changed. By his energy, skill and genius he established the trade upon a new and solid foundation; and in the words of his epitaph, "converted a rude and inconsiderable manufacture into an elegant art and an important branch of national commerce." When he began his labours the Staffordshire district was only in a half civilised state. The people were poor, uncultivated and few in number. When Wedgwood's manufacture was firmly established there was found ample employment at good wages for three times the number of population; while their moral advancement had kept pace.

USE WELL THE MOMENTS.

Once when Sir Samuel Romilly was requested to undertake some new work, he excused himself by saying that he had no time; "but," he added, "go with it to that fellow Brougham, he seems to have time for everything." The secret of it was that he never left a minute unemployed; withal he possessed a constitution of iron. When arrived at an age at which most men would have retired from the world to enjoy their hard-earned leisure, perhaps to doze away their time in an easy chair, Lord Brougham commenced and prosecuted a series of elaborate investigations as to the laws of light.

SEEKING MORE LIGHT.

Newton's was unquestionably a mind of the very highest order, and yet when asked by what means he had worked out his extraordinary discoveries he modestly answered, "By always thinking into them." At another time he thus expressed his method of study: "I keep the subject continually before me, and wait till the first dawnings open slowly by little and little into a full and clear light."

Lesson Notes on "The Evolution of Religion."

THE IDEAS OF GOOD AND EVIL IN THE BIBLE,

by Rev. E. Thackray, M.A. Ph. D.

April 2.—GOOD AND EVIL RELATE TO PURPOSE.

Scripture Reading: Genesis I.

Introductory. Meaning of Terms. What do we mean in common by calling good such different things as a beelsteak, a silk dress, time, a drive, a speech, a policy, a case of typhoid, the weather, a poem, a man?

When each of these cases has been considered, particularly by seeing under what conditions the reverse judgment would have been passed, namely, that they were evil, and by noticing that the same thing may appear both good and evil to different persons or to the same person in different moods, we shall arrive at the conclusion that good is an essentially human purpose; good always means good for something. This is what brings every good thing into relation with a good person. We ought not to confuse material and moral good, and yet we ought not to overlook the thread of connection there is between them, and that thread is simply this, that no non-moral being could use the terms good and evil at all.

At this point the teacher should take care to remove the impression that good may mean anything, that it is a word to juggle with or a word which has been so much abused as to have lost its force and definiteness. When it is made clear that good always applies to some means to an end or purpose it will also be seen that the application is bound to be as various as the purposes of man. There is nothing to be afraid of in Hamlet's soliloquy that "there is nothing good nor bad but thinking makes it so" if by thinking we understand purposing for it is a sober fact that it is only by purposeful thoughts that we can get the conceptions of good and bad.

Still, as I have said, we must not confound material good and moral good (or good things with good people), for we can easily see the difference if we try to substitute the word "virtuous" for the word "good," e.g., we may say of a man that he is good or virtuous, but we haven't the same alternative in the case of, say, a beefsteak unless by a stretch we think of it as going to build up the constitution of a good man and so to enable him to express his goodness in physical acts.

This brings us to consider the difference between purposes, for many of our purposes are good only in a secondary sense, that is in relation to other purposes to which they are the means. For instance, to take food and exercise is not in itself a good thing in the sense of being virtuous unless it is taken with a purpose like that of Prince Kropotkin, when he was undergoing imprisonment in the fortress of St. Peter and Paul in St. Petersburg. (See autobiography.) Some moralists have said that there is no virtue in doing what we like, but they overlook the fact that our likings can be trained in the ways of virtue.

Still this raises the question whether there are any purposes which are good in and for themselves. It seems only common sense to say that as there are lower purposes so there must be higher! as there are lower goods so there must be a higher and even a summum bonum. This has led some moralists to arrange the virtues in a certain scale of value, but as there will always remain a great deal of controversy on which is the highest virtue, and chiefest good we had better leave the matter in the more general form of saying that the highest virtue is "virhood" or that the highest good, what is good in itself, is manliness in the broadest use of that term, the sense namely that includes all the virtues in an organic whole.

When we arrive at the stage of organic or reciprocal good we get a good which is properly moral. There is this important difference—a knife may be good for cutting, but whenever it is used in accordance with its chief end it is gradually becoming less and less a knife through being gradually worn out, whereas whenever a man uses himself for the chief end of a man he becomes more of a man, and whatever virtue he develops has a tendency (speaking broadly) to encourage and strengthen other virtues. The peculiarity of a living organism is that it grows by its virtue instead of being weakened by them.

The Bible does not encourage anything of an ascetic tendency, for the promise frequently held out to the chosen people was to be led into the land that flowed with milk and honey, their eyes were to be red with wine and their teeth white with milk, and God himself is said to have provided them with the flesh of ravens and sent manna from the skies to them as they journeyed through the wilderness.

The lesson to be learnt is that no good is to be despised, because those even on the lowest plane are intimately associated with the higher goods. Every good gift cometh from above, and therefore can be made to serve some lofty end.

But it must be pointed out that mere appetite is not a sufficient guide to what is good for food. It is incumbent upon each one to study the human body in general, and his own body in particular, with a view to choosing what on scientific grounds is good for food, and a careful regular order should be observed by those who would eat and drink to the glory of God, and remember that their body is His temple.

April 9.—GOOD FOR FOOD.

Scripture Reading: Genesis III.

In the Bible there is no disguising the fact that we get a frank and almost pagan rejoicing in the good things of the table, or (if table sounds too civilised) the good things provided by nature. Yet it is a mistake to call Bible characters materialists, for the simple reason that they had not learnt to distinguish between matter and spirit in the sophisticated way that is common to us, and so when they called a thing good they very often meant more kinds of good

than they could describe, although they were content to refer merely to the more obvious and physical good.

For instance, Adam and Eve in the garden of Eden found the forbidden fruit very good for food, but it was also pleasant to the eyes and a tree of knowledge.

April 16.—GOOD FOR SIGHT.

Scripture Reading: I. Samuel. 29.

But the writers in the Bible did not confine the blessing of Providence to the securing of bread and water for the righteous so that his seed need never beg. Man cannot live by bread alone. He has a hunger of the eyes that craves to e satisfied, and so we read: "Truly the light is sweet and it is a pleasant thing for the eyes to behold the sun," that light (or perhaps a portion of that light) which in Genesis the Lord had pronounced to be good.

"The flowers that appear on the earth," and which in these later times we place on the table along with our food, were seen by the Creator and by Him pronounced to be good. Then too, the Bible is sensitive to good looks and pleasant manners—"And Achish answered and said to David, I know that thou art good in my sight as an angel of God, I. Sam. xxix., 9, "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133, 1). "The men were very good unto us and we were not hurt" I. Sam. xxv., I.

April 23.—GOOD FOR THE MIND.

Scripture Reading: I. Samuel, xvi.

Just as man cannot live by that which satisfies merely his grosser desires but must have grace and beauty served up with his food so he is not content with what is only transiently beautiful. "Favour is deceitful and beauty is vain," is the cry of the Bible, and the true response to the question: "Who will show us any good?" is to point to that which is lastingly and fruitfully good.

We learn from the Bible to judge a tree not merely by its appearance, for Jesus on one occasion is said to have cursed a fig tree that must certainly have looked very well, for it was covered with foliage. He cursed it because it bore no fruit. When Samuel was told to anoint one of the sons of Jesse to be king he was surprised that the Lord should pass over such good looking men as the elder sons, but he was reminded that the Lord judgeth not as man judgeth, for whereas man goeth by the outward appearance, the Lord looketh on the heart. It is out of the heart that there are the issues of life and true good.

April 30.—GOOD FOR THE SOUL.

Scripture Reading: Micah vi., Matt. xix, 13-26.

The idea of a good which is not only feeding and pleasing, but fruitful and growing leads on to the idea of a perfect good, a fully grown and ripened virtue. This was perhaps what Jesus had in mind when he reproved the young man for using this word too lightly "Why callest thou me good? there is none good but one, that is God." This idea of perfection is the only one in which our whole nature can rest.

The teacher should exert himself to the utmost to show that this idea is not a mere imagining, but that it is the most real thing in the world. Wisdom is something we cannot see or touch, yet by it were the heavens made. We cannot handle justice or honour and yet these spiritual realities are behind the greatest movements and creations of history. So it is with perfection or the perfect good. It is working in the soul of the painter, the prophet, the high-minded statesman, the true patriot, and the saint, who have all seen some form or other of perfection, and whose lives are being continually inspired by that heavenly vision.

(See Cabot,—"Every day ethics"; Palmer,—"Nature of goodness"; Royce,—"Studies of good and evil.")

The Wide World.

The Rev. John Haynes Holmes, of the Church of the Messiah, New York, successor to Dr. Robert Collyer, has written an able article to McBride's Magazine on the question: "Why should a man enter the ministry?" It has been reprinted in other American papers, and it makes a good case for the need and worth of the ministerial profession. Amongst other things he gives figures as to the average salary of ministers in various denominations, and puts Unitarian as having the highest, the average for all denominations being 663 dollars and that of Unitarians 1 653 in America. He cries shame on the inadequacy of the incomes.

The President of the American Unitarian Associaiton, Rev. S. A. Eliot, D.D., says:

"We propose for the year 1916 a deliberate and extended program of missionary work, not with a view to immediately multiplying the number of our churches or achieving any petty sectarian victories, but with the desire and purpose of acquainting the American people with what seem to us the dynamic and permanent principles of religion. . . . We can do these things if we have a heart and mind to do them. A divine message and a needy world give us boundless opportunity."

Pastor Charles Wagner, of Paris, has had to undergo a serious surgical operation, which has compelled him to take a long period of rest. His church has been closed in consequence for some months past.

Rev. Max Fischer, D.D., the well-known liberal preacher of Berlin, has recently died. He was a member of the International Congress of Religious Liberals too, and took part in the Boston Congress of 1907 in company with Professors Pfleiderer and Rade, and was amongst the most effective organisers of the Berlin Congress of 1910.

Mrs. Katherine Weller, of the Montreal Unitarian Church, Canada, is doing Red Cross work at Cannes in France, and the church is sending three trained nurses over to aid her.

The Unitarian movement in Italy under Rev. G. Coute makes headway in spite of the war; it is meeting with increasing sympathy.

God's Revelation in Man.

By Rev. E. RATTENBURY HODGES.

(1) THE HUMAN BODY.

This revelation is two-fold, because human nature consists of a mysterious union of matter and that which is not material. Man is of two parts, body and soul (spirit, mind) most wondrously compacted How they are so united is absolutely unknown. We are no nearer to a solution of that problem than were philosophers thousands of years ago. Apart from the Theistic and Design Arguments (with which we are not now dealing) it suffices for us to accept those two sublime truths, i.e., that God made man and placed him on earth to develop powers and work out his destiny as a moral and spiritual being.

Study man's body and carefully follow out any of the workings of his mind, and in so doing you get a fresh revelation of the power, wisdom, and goodness of his Creator. Here it is also most important to note that both body and soul bear testimony to God's creative method. They have all along been subject to the one seemingly universal law of evolution, that is to say each has been gradually unfolded or developed.

Note first that all plant and animal structures are built up of myriads of minute cells. These are of different shapes and sizes according to the layer or organ to which they belong. The human body is constructed on the same plan; hence the cells in bone differ from those in muscle, nerve, skin, etc. Moreover, the birth, decline and death of cells continues throughout the life of the organism; consequently growth is cell multiplication, and in maturity cell production and destruction are about equally balanced, whereas in old age the breaking down is in excess of cell renewal.

Consider briefly the chief features of the human frame. Its life is chiefly maintained by the constant and regular action of four organs—the heart, stomach, lungs and brain. We live by their healthy working. The life of the body then is kept up by respiration or breathing, circulation, digestion and secretion. Think a moment of the breathing process. The lungs consist of a wonderful branching system of fine tubes. There are thousands of them in one pair of lungs, and if they could be set end to end they would form a pipe about 40 miles long. Air is drawn into the lungs 900 times in an hour, and in one day 350 cubic feet of air air have passed through them. The air is chiefly a mixture of two gases, nitrogen and oxygen. This oxygen is absolutely necessary to the bodily system. It enters through the lungs and comes in contact with the red corpuscles floating in the blood. Then, too, in breathing out (expiration) the lungs throw off various waste matters, the chief being carbonic gas. What a marvellous little force pump is the heart! Every beat is a stroke of this wonderful organ; 4,200 strokes every hour, over a hundred thousand in twenty-four hours, and thirty-six millions and three-quarters in one year. What must be their number throughout a life of three score and ten? Here is a sum for our readers to work out. At each pulsation two and a half ounces of blood are driven through the main arteries, this equals 656 pounds per hour, consequently one day's work of the heart is equal to moving seven tons and three-quarters.

Among all the organs of the body assuredly there is not a harder worker than the heart. Its labours seem never to cease from the hour of birth (yea, even before), till the moment of death. But it really does rest about half the time, because between each beat there is a slight pause. But to keep all this wonderful machinery in motion the furnace fires must be supplied with fuel. What is that? Food.

As heat-energy stored up in coal (millions of years) is set free in the furnace and appears as force in the steam engine, so these foodstuffs hold in themselves energy for use within the body of the eater—who is actually a consumer or user of physical power. The stomach is the furnace and food is the burnable matter.

Let us then turn to the process of food digestion. The stomach is a very complex piece of mechanism. Its inner coat has myriads of blood vessels and glands to secrete the digestive (gastric) fluid. This most important member of the body is a veritable factory. Within it all starchy foods are turned into sugar. Moreover, when the food is properly digested that part which remains unacted upon must leave the stomach.

Then a wonderful ring valve or trap door (the pylorus) opens and all fatty and other matters pass onward to the small intestines. Here, also, great chemical changes go on, among them being the conversion of fatty matters into a kind of soap. After further changes this soapy matter is finally poured into the blood.

The liver, kidneys and skin have also truly marvellous functions to perform. We can but briefly state a few facts concerning the human skin. Of this there are three layers; they vary from one quarter to one eighth of an inch in thickness. Each square inch contains 3,500 perspiratory or sweat tubes (pores), which set together would make a little drain pipe nearly forty miles in length.

But we must take more than a passing note of that most marvellous of all organs, the most complex mechanism in the universe, so far as we know—the brain of man. It controls about ten millions of nerves and their branches. The brain is the central telegraph office. From it messages are sent to and received from every part of the body. Hence the brain is the chief organ of sensation, the receiving station of the five senses. It has been eloquently described as "the throne of the soul, whence its decrees are sent forth to every region of the frame." This ruling organ is an elaborate structure of three hundred millions of nerve cells. One such cell lasts about 60 days, so that five millions die daily, 200.000 per hour, and nearly 3,500 every minute, to be succeeded by an equal number. Thus once in every

two months we each have a new brain, or actually six new ones every year.

But this process of re-building it even more interesting when we consider that it also applies to the whole body. Every seven years we have practically a new body—the former one has been replaced cell after cell, and particle by particle. So that a person of seventy has just completed his tenth tenancy, in other words he has lived in and worn out ten different bodies.

I have thus lightly touched upon some features of that little world (or microcosm) the human frame —a remarkable assemblage of organs, each with a function which is to benefit the whole—in fact, an absolutely perfect co-operative system. Assuredly in this also we see a reflection of the glories of Creative Wisdom. And not the least marvel of it is that all these delicate organs or physiological machines are not only kept working but continuously repairing their own wear and tear through all the years of existence, is part of the work assigned to Life. But for what end is all this? To keep up a home for the living being. Verily the body is a tabernacle or tent in which the real person or individual self dwells.

Unitarian Influence.

William E. Gladstone, in speaking of Unitarianism, once said:

"We should not be hastily led by antagonism of opinion to estimate lightly the influence which a school, limited like this in numbers, may exercise on the future. For, if they are not rulers, they rule those who are. They belong to the class of thinkers and teachers, and it is from within this circle, always, and even in the large organisations, a narrow one, that go forth the influences which one by one form the minds of men, and in their aggregate determine the course of affairs, the fate of institutions, and the happiness of the race."

There is much in these words to set us thinking and to quicken our sense of the responsibility laid upon us, as Unitarians. Our faith is worth to us, not necessarily what it gives to us but what we are willing to give for it. We should resent the oft-repeated statement that, in proportion to the amount of error and superstition in a religion its followers are willing to make sacrifices in its behalf. There are enough sinews of war in the Unitarian fellowship to man and equip an imposing army to carry its conquering influence wherever needed. And we believe if the laity really understood what is being attempted and what we most require to accomplish great and lasting and admirable results they would say to the Unitarian Association, "You do the planning, you organise your forces, you select your preachers and discover the places that need you and we will see to it that the sinews of war are forthcoming."

—"Unitarian Word and Work."

Views and Opinions.

FROM OUR READERS.

Concerning the Post Card propaganda, the Rev. Ethelred Brown, of Kingston, Jamaica, writes, asking that we shall send 500 copies of the card by way of assistance to the work he and his church are doing there. We shall send the cards, though we are not a missionary association with funds provided for the purpose. If our readers would provide us with a propaganda fund we would do much more of this missionary work.

One of our ministers at home has written to us about this post card propaganda, making some useful suggestions which will be considered fully when we print another issue of the card—as follows:

"I have been looking at your postcard propaganda. May I, as an appreciative reader suggest the following amendments when a reprint is in order:

(1) Omit "who is the sole creator and," and let the sentence conclude with the word worship. ("and therefore not a Trinity" sounds like a triumphant Q.E.D. by one who has done a problem.)

(2) I would suggest reconsideration of the phrase "members one of another." It is scriptural, but inexact. The hand is not a member of the eye. Members one with another—or members of one body (meaning humanity) would be better.

(3) I should like to end with the word perfect, omitting "and is essentially good and not naturally evil," which is not grammatically connected with the preceding phrases as they contain no definite verb.

I will not propose anything further this time, but I may say that, to me, No. 4 would mean more if it had less words. Something like this:

The Unity of Life in one continued discipline here and hereafter, man being destined for the perfect life.

It is a venturesome assertion to say that man is immortal as God is immortal. [It reminds one of the Homoousian theory of Athanasius. Spite of the adverse opinion of the greatest of Unitarians, I always think Athanasius defended a theory philosophically false, and practically mischievous.]

The "venturesome" assertion as to man's immortality does not originate with us. It is the general conviction of Unitarian teachers. If man is immortal he cannot die as God cannot; if made of God's nature he lives as long as God.

A correspondent also complains that the name of President of the National Conference is not chosen as the head of the Unitarian body in National undenominational appeals giving the list of denominational leaders. What wonder when "The National Conference" refuses to make itself known as Unitarian in its title? And surely the most natural thing for outsiders to do is to turn to that national organisation whch is avowedly Unitarian in its title and to ask its chief executive officer to sign any representative appeal they may be about to issue.

Hushing Up Truth.

By the Rev. H. A. Pease.

A high-school student in an eastern Massachusetts town was a member of the Young Men's Bible class in the local church. They had been studying the Book of Genesis, and one Sunday he remained behind when the others had gone at the close of the school, and when they were alone he said to the teacher, "The science teacher in the high school says that the earth is very, very old—millions of years old."

"Yes," replied the teacher, "and the Bible teaches nothing to the contrary. It only says that 'in the beginning,' whenever that was, 'God created the heaven and the earth.'"

"But," persisted the boy, "the Bible bears in the margin the words, 'B.C. 4004,' and that makes the earth less than six thousand years old."

The teacher explained that these marginal dates are no part of the original text of the Bible, but the result of computations made long ago by good Archbishop Usher, and now known to be inaccurate and misleading; that they do not appear in the Revised Version and should not be found in any; and the inquirer went away satisfied. But the next Sunday, he remained again for a conference with the teacher after the others had gone.

"Our science teacher" he began, "says that the earth was numberless ages in the making; the Bible says it was made in six days."

The teacher explained that no one to-day supposes that the world was made in six days of twenty-four hours, as was formerly held. "But that really makes no real difference, for you know the Bible says that one day is with the Lord as a thousand years, and a thousand years as one day," he added piously.

The young man went out silent if not satisfied.

Some time passed, and he sought a third interview, "What about the theory of evolution?" he asked abruptly.

"I am glad you call it a theory," said the teacher, "for that is what it is—a working hypothesis accepted by scientists because it explains the facts brought out by their investigations. But even if we accept it, we can still say that God created man, for it does not really matter whether man was created by an instantaneous act, or through a process ages long. The essential point is our belief that in his moral and spiritual nature man is God-like, and in that sense made in His image."

The young man looked earnestly into the eyes of his teacher: "You knew all this," he said, "when you were teaching us those early chapters of Genesis?"

"Certainly," said the teacher, "there is nothing new in what I have told you. These problems have had to be faced, and this is the best solution that we have been able to reach."

"Then," said the young fellow, "why did you not teach these things to us? Why did you pretend to teach us the Bible, and send us out ignorant of what every one knows?"

The teacher made no reply, and the young man went out never to return to the class; only rarely does he attend religious services, not because he is not at heart religious, but because he has lost confidence in the moral integrity of the men who stand forth in his town as teachers of religion. He finds it impossible to respect, much less to trust, men who in the name of religion are trying to hush up truth.

—From "The Unitarian Advance."

The Unitarian Crusade.

An oriental scholar has well said that "the real success of missionary work does not consist in proselyting, but in inspiring. The missionary spirit means the zeal to give others what is good and excellent in one's own faith, and to make others participate in its vital principles and fruits." The missionary enterprises of this year are unique, in that their primary aim is to interpret fundamental religion to the people without the ulterior motive of making proselytes. There is no doubt the the organisation of Unitarian churches in future years will be easier and more permanent after this work has been done; but at present the emphasis is laid upon the enlightenment of the public, generally, concerning the character and purpose of our faith, and we believe the results will justify the effort. To dissipate prejudices, to clear away the cobwebs of bigotry concerning a rational treatment of religion, to recall the public from the superstitions of the sixteenth century and reinform them about the simple teachings of Jesus, to give ourselves in a sympathetic effort to carry the truth to those who want it, and a large and satisfying faith to those for whom the old faith is too short and too narrow—such is the unselfish and unostentatious purpose of a Unitarian revival of religion.

But such a work means War! And its success depends upon the sinews of war. And the sinews of war in this case, as in the case of military achievement and popular revivalism consists in, First, money; Second, money; Third, Money. It is a pity that such is the case, but the railroads charge for transportation, the printers will not print for nothing, the hotels have a habit of announcing "rates" even for preachers, and all the accessories involved in successful work of this kind cost money. To carry our forces into Macedonia, well equipped, confident, filled with heroic righteousness and a determination to overcome the enemy in the form of spiritual torpor, heartless materialism, antagonism to modern truth and jealous sectarianism, the sinews of war must be employed.

—"Unitarian Word and Work."

The Annual Meeting of the N.E. Lancashire Unitarian Mission was held at Horwich, March 11th, when Rev. R. T. Herford, B.A., of London, was the preacher.

The Burnley Lane Mission Unitarian Church held a successful social and supper, Feb. 26th, with an excellent programme and a good attendance.

As we go to press comes the news of the sudden death of Rev. Stopford A. Brooke, M.A., LL.D., at the age of 83.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue Brierfield, Lancashire. except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

TO CHURCHES: The Editor regrets that in consequence of the rise in the price of paper the terms for the "Unitarian Monthly" have to be raised to 3s. 9d. per 100 copies and carriage, from the beginning of 1916 to the issue of this April number, in order to avoid actual loss. Otherwise the receipts will be less than the printer's bill. But after this April issue the pages will be reduced for a time to 12, so as to return to the 3s. 6d. and carriage per 100.

Mr. Gomer Ll. Thomas, a Welsh Unitarian of Merthyr Tydfil, has published a remarkable correspondence with the headmaster and the Governors of the Willaston School, Nantwich. Mr. Thomas wished to send his boy to the school as it was founded for the purpose of educating the sons of Unitarians; and he inquired whether, if his son were admitted, he would be allowed to attend the services at Nantwich Unitarian Chapel on Sundays. The replies Mr. Thomas characterises as "evasion and prevarication," and he considers there is great danger of the school becoming diverted "from our denomination to unsectarianism."

The Rev. Henry Williamson has completed fifty years' ministry of the Unitarian Church in Dundee, and his jubilee of service has been celebrated publicly, Feb. 19th, when he was the recipient of presentations, and a memorial stained glass window is to be placed in the church.

M. Henri Barbazat, a Unitarian of Paris, and treasurer of Rev. Charles Wagner's Church, has died at the ripe age of 80.

On Feb. 19th, the Great Meeting House (Unitarian Chapel), Coventry, was re-opened after renovation and many improvements, Rev. Dr. C. Hargrove, M.A., being the preacher.

Sir Charles Santley, now 82, the famous singer, sang his first solo in public at the Unitarian Chapel, Toxteth Park, Liverpool.

The Rev. A. S. Hurn, formerly of Acton, and the "Essex" Unitarian Church, London, has received the degree of Doctor of Literature, from the Sorbonne, Paris. He is on active service, R.A.M.C., and was with the forces at Gallipoli.

The Rev. R. J. Campbell, M.A., was the principal speaker at the Annual Meeting of the Protestant Dissenting Ministers (Unitarian) of Warwickshire and neighbouring Counties, at Birmingham, on Feb. 29th.

The North and East Lancashire U.S.S. Union at its quarterly meeting held at Todmorden, March 4th, discussed the subject, "Sunday Schools: Past, Present and Future,"—introduced by Mr. J. R. Cameron, of Accrington.

Essex Church proposes to make a missionary effort in West London to get hold of people not associated with any church.

Mr. Ronald P. Jones, of the Essex (Unitarian) Church, Kensington, has presented "the largest Y.M.C.A. Hut in East Anglia" at Thetford Camp, which was publicly opened, Feb. 24th.

The "Inquirer" Belgian Hospital Fund has reached £11,360, on March 18th.

Mr. E. C. Harding's Serbian Relief Fund has realised over £600. His expenses of collection £12 4s. he has himself defrayed so that the whole collected has gone to the Serbians.

Three prominent members of the Liverpool District Missionary Association (Unitarian), are in active service, Mr. (now Major) B. P. Burroughs, with a battery in France; Rev. H. D. Roberts, with 10th Labour Battalion R.E., in France; Rev. W. Short, of Bootle, training with the Inns of Court O.T.C., London. The annual meeting of the Association passed a resolution unanimously, March 11th, in admiration of their loyalty to conscience, and of hope for their speedy and safe return.

MINISTERIAL CHANGES: Rev. C. E. Mercer is appointed minister at Ringwood; Rev. Herbert V. Mills has resigned at Kendal; Miss Helen L. Phillips, pastor of the Carlisle Unitarian Church, has received a certificate that she has qualified by examination for the full status of a minister; Rev. W. Irvine has been installed as Unitarian minister at Calgary, Alberta, Canada; Rev. J. Vint Laughland has received a formal public welcome and induction into his ministry at Unity Church, Islington, on March 11th.

DEATHS: Mr. John Lawson, J.P., Bolton, Feb. 17th, 69; Mrs. Charles Swire, Tunbridge Wells, Feb. 17th; Mr. Charles Henry Talbot, Highgate, London, Feb. 18th, 73; Mr. Thomas Lenny, N. London, Feb. 18th, 86; Miss Harriette Bright, Liverpool, Feb. 19th, 80; Miss Nancy Hunter, Ballymoney, interred Feb. 19th, 88; Prof. R. H. Smith, London, Feb. 18th, 65; Mr. E. Franklin Cooper, father of Rev. Gordon Cooper, at Anstey, Leicester, Feb. 25th, 82; Miss Dorothea L. Hollins, Chelsea, London, Feb. 25th, 52; Helen Maude Hounsell, Shanklin, I.W., Feb. 29th, 43; Mr. W. H. Tagart, Eastbourne, March 1st, 75; Miss Anne Parry, Nantwich, Feb. 23rd, 59; Mr. W. P. Greenway, Edgbaston, Birmingham, March 3rd, 74; Mrs. James Samuelson, Sidmouth, March 5th, 81; Dr. D. A. Wormald, Southport, interred March 10th; Mr. George E. Pert, in the sinking of the P. and O. liner, Maloja, interred Portsmouth, March 4th, 32; Mrs. R. Steel, Plumstead, March 10th, 62; Mr. Reuben Jones, Hipperholme, late of Sheffield, interred March 11th, 72; Mr. James Davidson, Belfast, March 13th, 81; Rev. Stopford Brooke, M.A., LL.D., at Ewhurst, Surrey, March 18th, 83.

NELSON UNITARIAN CHURCH.—SALE OF WORK, SATURDAY, April 8th, towards Reduction of Debt on Building. Open 2-30. Contributions in goods or money will be gratefully acknowledged by the Minister, Rev. H. Bodell Smith, 13, Victoria Avenue, Brierfield, Lancashire.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

—Reprinted from the "Unitarian Monthly."
3d. per dozen; 1s. 6d. per 100; from the Editor.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 10d., or 10s. a year. All communications for Publisher or Editor to 13, Victoria Avenue, Brierfield, Lancashire.

Manchester District Sunday School Association.

ANNUAL MEETINGS, GOOD FRIDAY, April 21st, 1916, at the Todmorden Unitarian Church and School. Service, 11-30, Preacher, Rev. C. Roper, B.A.; Business Meeting, 2-15; Public Meeting at 6, Speakers: Mr. Alderman W. Wadsworth (chairman), Mrs. Morley Mills, Revs. Richard Lee, B.A., and A. W. Fox, M.A. Tickets for Dinner 9d., and Tea 6d. Train: Victoria, Manchester, for Todmorden, 10-15 (Plat. 13).

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Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
5, Fetter Lane, London, E.C.

PLEASE NOTE.

ANNUAL VOLUME
—OF—
THE UNITARIAN MONTHLY
Vol. 1915, Bound up with Index.
ONE SHILLING - - By post, 1/4

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AGENTS for "The Unitarian Monthly": LONDON—The British & Foreign Unitarian Association, Essex Hall, Essex-st., Strand, W.C. MANCHESTER—H. Rawson and Co., 16, New Brown-st. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs. Alex. McLaren & Son, 360-362, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.